/209 cont./

[117] 24 245 Category 8 could probably be considerably enlarged. It depended on the need. The fruit trees under this were planted with great care. I have mentioned that in the first Bakaïrí village there was a sort of avenue of pihí trees; the Nahuquá cultivated this species with great enthusiasm. The mangabas were popular and thrive especially well among the Bakaïrí, among the Kamayurá, and in particular, as was reported to me, among the Waurá, so that the Trumaí word "wautarí" seems to mean simply the Waurá fruit. The fruta de lobo was less frequently found near the village. Them, however, plants which [117] 249 they needed in any way for their implements and weapons were set out as required, if they did not occur in the vicinity of the [120] village. Thus they transplanted near the village the spear grass [124] growing in swampy soil, with which they shaved themselves, [120] the bast plants that /210/ furnished them thread, occasionally perhaps also the sapé grass with which the houses were covered. Most interesting, however, it seems to me, is the assistance that they planted the ubí arrow reed in larger quantities on the Batovy, so as not to have to fetch it from distant places.

Besides casual inclinations and knowledge of management, the nature of the soil apparently played an important role. [298] Tobacco grew excellently among the Suyá and the Aueto and was commonly smoked by the men, except in the first Bakaïrí 300 village on the Batovy.* It plays an important part in medical

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* This circumstance may have occasioned H. v. Ihering to say: "v. d. Steinen missed tobacco among the Bakaïrí of the Upper Schingú just as completely as bananas or metals" [Zeitschrift f. Ethnologie, 1893, p. 193]. I describe, cf. Durch Central-brasilien /Through Central Brazil/, p. 173 /see 1: Steinen, this file, p. 55/ for Village III of the Batovy-Bakaïrí, the real part played by smoking, as the discoverers of the

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Antilles found it. On the other hand, I share the opinion of v. Ihering, which I often expressed in lectures before I read his article, that the pipe in Brazil is of modern origin. Like the fishhook.

It plays an important part in medical treatment and is regarded as a very ancient acquisition of the culture heroes, who, as legend indicates, received it from the north. The drinking bowls and calabashes, especially the Cucurbita lagenaria, represented a major product for the Nahuquá, a somewhat lesser one for the Bakaïrí. The Mehinakú and the Bakaïrí had the best cotton. The orlean bush was valued above all by the Bakaïrí, the Mehinakú neglected it completely because watering it made too much work. The surprising circumstance upon my arrival in the village, namely, that no red-painted, but many black-painted figures were walking about, finds a very natural explanation.

Maize, represented among the Suyá by a species characterized by smallness of ears and a golden color of the kernels, and mandioca were found everywhere, but the latter was planted in decidedly greater amounts among the Mehinakú. They were the richest farmers of the upper Schingú. their word for mandioca was also adopted by the Trumaí. Of tuber plants, besides mandioca, we saw yams of two kinds and batatas, which we first found in quantities among the Mehinakú. Our men designated beans as "feijão de vara," pole beans, or as "feijão de roça," plantation beans. Of edible gourds, abóboras /Abobras/, we saw only the seeds which the Suya brought us in 1884 for eating, so we understood. The mandúbi peanut occured in a small species. There were definitely no guavas or bananas on the Schingú.

In my report about the first journey I pointed out the absence of bananas and especially stressed that for the question as to whether or not the banana was introduced in America only after the arrival of the Europeans this must be all the more decisive since the different Schingú tribes are of different origin and yet not a single one brought along the banana from the previous [i.e., The Tobacco -- Analysis?]

[P.72-A]

beans, *ipid*; peanuts, *ovenj*; sweetpotatoes, *makádo*; "cark," *nánı*; maize, *dajı*; potatoes, *mála*; cotton, *kudokíve*; urucú, *dwnlı*; tobacco, *towrj*; piqui fruit, *ipu*. Manioc, maize, and sweetpotatoes were the principal food crops. Cotton was grown for making hammocks and the various belts and strings used. Tobacco leaves, after being dried, were smoked by being rolled into cigars (*tepdli*). Tobacco seems to have had a ritual use, as the shamans smoked heavily before performing a rite. Bitter manioc was shredded on a shredding board into which fish teeth or fine pieces of shell had been embedded. The pulp was squeezed in a piece of cotton cloth in order to remove the poisonous acids. The meal was then used for baking cakes. The fine powder or flour which settled at the bottom of the settling tub was also used for baking cake after it was thoroughly dried. Maize was eaten boiled or roasted. Sweetpotatoes were roasted over coals. Maize meal was prepared and mixed with wild honey and water to make a non-alcoholic beverage. The Barakit claim not to have used any form of alcoholic beverage.

Cultivated plots were located outside the village, each large household usually having a continuous area. Maize and many other crops were planted in September and October when the rains began. Sweet manioc and sweetpotatoes could be planted the year around, especially on river banks after the rivers went down following the rainy season. April was the harvest month and also the beginning of the ceremonial season.

ORGANIZATION OF LABOR

The occupants of the large communal houses usually worked together in the fields, went hunting or fishing together, and generally cooperated in economic activities. Families could work individually if they wished or did not need the help of others. It was the task of the men to burn and prepare the fields for planting. As the men loosened the soil with the digging stick women planted the seeds, slips, or pieces of stalk, as the case might be. Women and children thereafter took care of the weeding.

Division of labor by sex existed to a certain extent. Women were mats (*enapla*) out of various fibers, and hammocks out of cotton yarn which was also spun by women. Men were baskets. Both men and women made clay pots. Barakit